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# A C H A R G E

DELIVERED AT

THE ORDINARY VISITATION

OF THE

ARCHDEACONRY OF CHICHESTER,

IN JULY, 1849.

BY

HENRY EDWARD MANNING, M.A.,

ARCHDEACON OF CHICHESTER.

LONDON:

JOHN MURRAY, ALBEMARLE STREET,

AND W. H. MASON, CHICHESTER.

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TO  
THE REVEREND  
THE RURAL DEANS  
AND  
THE CLERGY  
OF  
THE ARCHDEACONRY OF CHICHESTER,

*This Charge*

IS INSCRIBED  
BY THEIR AFFECTIONATE BROTHER AND SERVANT,

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## A C H A R G E,

§c.      §c.

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MY REVEREND BRETHREN,

THERE are three subjects on which I would ask your attention.

The first is the measure now under discussion for legalizing marriages within the prohibited degrees.

On this point it is not necessary to detain you with many words. We have so lately given utterance to our strong opposition to this proposal that I need not dwell upon it.

The universal Christian law, which at all times and in all places, to say nothing of civil and social prohibitions, has so straitly forbidden these marriages; the inevitable effects of such a measure as that now before Parliament, by which the law of the land and the law of the Church would be placed in open variance; the ill effects which, as I believe, would result, endangering the peace and sanctity of homes, and the moral life of the people—all these and many other reasons must make us very earnestly hope that this measure may still be so decisively rejected as to raise up a stedfast barrier to its being ever again proposed.

In giving expression to this desire I feel sure that I have your concurrence; and I have thought it well for us to seize this marked and public opportunity of doing so, as it has been sometimes said that no strong feeling of opposition to this measure has been expressed by the Church.

The second subject, over which I feel unwilling to pass in silence, is a Bill lately introduced into Parliament, entitled "A Bill for the Relief of Persons in Holy Orders of the United Church of England and Ireland declaring their dissent therefrom."

From the time we receive the indelible character of the priesthood in ordination, we become personally subject to the discipline of the Church. And that discipline being in the ecclesiastical law clothed with civil forms, we are liable for irregularities not only to spiritual censures but to civil penalties in the Ecclesiastical Courts.

The laws which relieve lay persons dissenting from the Church of all pains, penalties, and forfeitures, do not extend to the clergy, and we are, therefore, still open to prosecution.

It is proposed by the Bill now before Parliament to include in these acts of indemnity the clergy likewise; so that any clergyman having made and subscribed a declaration in the following words:—"I, A. B., do solemnly declare that I am a Dissenter from the United Church of England and Ireland;" having had the same recorded at the Quarter Sessions, and having forwarded a copy thereof to the



Bishop, will be exempted from all prosecution in the Ecclesiastical Courts.

In the Bill as it went into Committee of the House of Commons, it was provided that the Bishop having recorded in his registry a sentence of deprivation and deposition, the party deprived should forfeit his claims upon the spiritual offices of the Church.

This is plain, self-evident justice. There is something even absurd in the notion of a clergyman renouncing both his priesthood and communion with the Church, declaring himself to be a Dissenter, being deprived and deposed by his Bishop, and yet after all claiming to enjoy his privileges as a member of the Church. Nevertheless, strange to relate, this provision was struck out in committee so as to empower a clergyman thus dissenting, thus deprived and deposed, still to require at the hands of the clergy the rites and sacraments of the Church. This of course creates a far greater grievance of conscience than it relieves. Where is the toleration of giving indulgence to those clergy who are no longer willing to discharge their duties at the cost of those who are? of favouring units and oppressing thousands?

As for the abolition of civil pains and penalties inflicted by, or consequent upon these sentences in the Spiritual Court, none can be more rejoiced at it than we are. The sooner they are clean swept away the better. But this is no question of civil pains. The clergyman dissenting has renounced his duties and his privileges together. He has not only thrown

up his functions but departed from communion. To enable him to demand from the hands of the Church which he has rejected the exercise of its highest ministry, what is it but a special and deliberate intolerance? If he will not serve her, let him go his way; no man hinders him: but he must needs take the consequences of his act. It is a mere mockery of sacred laws to shield him, under the plea of conscience, from the effects of his separation, and then to arm him with the power of violating the consciences of other men. His case differs altogether from that of passive hereditary Dissenters who have been born in separation, over whom the Church has never exercised jurisdiction, on whom she has never conferred trusts and gifts. For such, it is right to have an equity and a tenderness which would be simply and weakly misplaced if it were extended to those who, having received all that the Church has to entrust and to bestow, fly in its eyes with a proclaimed renunciation of its orders and its communion.

But it is not as a mere matter of just dealing towards such persons, but as involving a great principle, that I speak of it.

The effect of such a measure would be no less than this: it would proclaim for the first time in the Church in England that doctrine and discipline are nothing; that heresy and schism are names; and that the Church has no precinct, no criterion of membership; no divine jurisdiction of order, conscience, and sacraments.

Against this truly intolerant measure it is our duty to oppose a steadfast resistance.

The third subject I approach with great unwillingness, under a sense of its deep importance, and with a sincere desire to promote a peaceful issue, on terms both fair and just.

I had hoped that the education of the people had long ago passed from being a question of dispute into an united and fruitful work; and that the contest of ten years past had ended in an honourable and lasting agreement.

Such, I am sorry to say, is not the fact; and we are compelled unhappily to re-open questions which ought to have been finally closed, and to re-assert principles which we had believed to be long ago acknowledged and respected.

We are forced, therefore, to enter again upon an old subject: for subjects, because old, are not therefore obsolete. They become new from new emergencies by which they are tried, and by the lasting and vital importance which often attaches to them. This is eminently true of the subject of Education; and I shall therefore ask you for awhile to bear with me, and to consider (1.) the critical position in which the education of the Church stands at this moment; and (2.) the principles on which both its soundness and efficiency may be secured and extended.

By the critical position in which the education of the Church at this moment stands, I mean the

change which has passed upon the relation of the Church to the Committee of Council.

After some years of debate, a compact, believed by us to be final, was entered into in the year 1840 between the late Primate and that body. That compact is virtually dissolved.

The acts which from time to time have been taken by one of the contracting parties constitute a departure from the original agreement.

From the year 1811 to 1839 the Church laboured to promote the education of the people chiefly by its own strength alone. In 1833 Parliament made grants for education, but the assistance received from the public money was small.

That assistance was given upon a simple and just principle. It was proportioned in a certain ratio to the amount of local contribution.

In the years 1838 and 1839 an attempt was made to introduce a system of education, the effect of which would have been twofold—first, to separate secular from religious instruction; and next, to separate education from the Church.

From this disastrous scheme the country was preserved by the clergy and laity of the Church, supported by the sound sense and religious conscience of the people of England.

The result of this contest was an agreement concluded in the year 1840, embodied in Minutes, and published by order of Council; in which agreement it was determined that grants of the public money

being made as before on the rule of proportion to local efforts, the schools so assisted should be open to the simple inspection of Inspectors appointed by the Crown with the concurrence of the Church, expressed through the Archbishops of the two provinces.

The conditions, therefore, on which such grants were to be made were three—first, that a given sum should be raised upon the spot where the school was to be formed; next, that such school should be legally secured to its use; and lastly, that it should be open to inspection. To these conditions, as they appear expressed within the limits of the terms, no one need object.

But there are some who at that time foresaw the use to which these terms might one day be applied. Some among the foremost friends of education unwillingly and in silence yielded to the majority who consented to accept the proposed agreement: some expressed, and have since never ceased to express, what many more felt in secret, that the seeds of the whole contest, then apparently terminated, were still latent in the treaty of peace; that they would lie dormant till the same issues could be tried over again between a Government, strengthened by many years of growing influence and an extensive use of money, and the Church, weakened in the same proportion by divisions of interest and by the acceptance of considerable sums of the public revenues. It was said at the time that simple inspection without control was not worth a



contest, as they who seemed to be contending for it well knew; that the right to inspect carries with it from the first the claim to control; that by granting the right we grant also the claim; that this, once granted, there can be no revocation. It was clear also to those who held this view, that the Government Education movement was only retarded; that the apparatus of normal schools and secular teaching, though for a while suspended, was not abandoned; that it would always stand pressing against the barrier, ready to break in at the first weakening of resistance.

Nevertheless the compact was made, and I believe it was rightly understood that the agreement was a formal covenant, which neither party would thenceforward disannul or add to.

This adjustment having been completed, the clergy and laity proceeded to their work in peace. And the most severe and jealous antagonist will not deny that much has been done, and not a little well done, during the last nine or ten years. It may be not amiss to state in outline what that work has been. Every diocese in the Church has been organized so as to unite the clergy and laity, under their bishop, in the work of promoting education. The diocesan boards, united with the National Society as their centre, form a system co-extensive with the whole population. Seventeen training colleges, from which not less than 200 teachers have been sent forth annually for the last five years, have been established. At this moment about 600 or 700 teachers are under

instruction. During the ten years from 1837 to 1847, the period embraced by the General Inquiry lately published by the National Society, it appears that there has been an increase of 6159 day-schools and 397,685 daily scholars: the total number of schools reported within the Church being 17,015. The increase alone is more than one-third. The sums granted by the National Society in the last ten years are nearly double the amount granted in the previous seventeen. It will be well, perhaps, in this place to state at once what is the extent of education in the hands of the Church. From the same voluminous and elaborate return it will be seen that the Church possesses at this moment:—

	Sunday and Daily.	Daily.
Scholars . . . .	1,422,659	955,865
Schools . . . .	22,245	17,015
Teachers' Houses .	9,129	
Paid Teachers, in- cluding Dames . }	23,415	81,131
Paid Monitors . .	4,411	
Unpaid teachers . .	54,005	

Out of the 12,000 or 13,000 parishes or ecclesiastical districts of the country, the number possessing no Church school is 1172, having an aggregate population of 776,633.

The sums paid in salaries and for the maintenance of schools are returned at 874,947*l.*, or nearly a million a-year.\*

\* 'General Inquiry by the National Society into the State and Progress of Schools,' &c., pp. ii. iii. iv. Printed for the Society, 1849.

I think it impossible, with these facts before us, that any one should accuse the Church of apathy or slackness in education. What has any one body, what have all other communions, what has the State done in comparison with this, that they should rebuke the Church for inaction?

Why, then, are we once more entangled in contests and negotiations? Who has infringed the agreement of 1840? Who has added new conditions and departed from the old? The Church has not shut its school-doors against the inspector, nor in any point failed to abide by its engagements. Why, then, are we once more thrown back, to the great discouragement and hindrance of the work of education, into the contentions of ten years ago?

Now, in treating of this question, we must speak of it as it appears to the members of the National Society and of the Church, who have had no share in the negotiations, and are therefore wholly free to judge of it from its beginning until now. We have been, and are still, uncommitted by any word or act. "In the year 1846," we are told, "the Secretary of the National Society observed that the Secretary of the Committee of Council on Education was recommending to the local promoters of schools certain formulas or clauses of management of their schools, and that he was, from one cause or another, generally successful in inducing local promoters to insert these clauses in the trust deeds of the schools."\* This suc-

\* Monthly Paper of the National Society, September, 1848.

cessful recommending, therefore, is a guarded way of describing an enforced condition. Upon this a letter was addressed to the Secretary of the Committee of Council, bearing date May 12, 1846. Are we then to understand that the recommending these clauses had been commenced without the knowledge of the National Society? If so, and I see no other interpretation, how is it consistent with the clear and open agreement of 1840; confirmed in this particular by the express assurance of the Lord President of the Council in 1842? It is to be lamented that this letter of the 12th of May did not recall the Secretary of the Committee of Council to that compact, and suspend proceedings until the previous understanding was re-established.

We may be permitted also to express our regret that any correspondence on points of detail should have been at that time accepted. Then was the season to make clear once more the principle on which the whole relation between the Church and the State was based in 1840—I mean a perfect liberty of choice as to the constitution of schools. In the letter of the 12th of May this principle is fully asserted. We must regret that it contained any other matter.

The correspondence went on, and at each succeeding letter became more and more entangled in details. It treats of committees and elections, of appeals and arbitration, and of the secular and the religious teach-

ing, and the like, at every stage receding further and further from the first and main point at issue. This liberty of choice claimed in the first letter is kept out of sight or passed over, or so clogged with conditions as to amount to a real refusal at last. To make clear the precise point at issue it may be well to give an analysis of the management clauses as they now stand: they are four in number.

I. The first provides—

1. That the religious instruction of the scholars shall be in the clergyman of the parish.

2. That the management of the school shall be in a committee elected annually, of which he shall be a member.

3. That subscribers of 10s. a year to the school shall elect, and subscribers of 20s. a year shall be eligible to the committee, being members of the Church of England.

4. That in any question of religion the judgment of the Bishop in appeal shall be final; all other subjects, including the selection, appointment, and dismissal of the schoolmaster, schoolmistress, and assistants, shall be in the committee at large.

II. The second provides as the first, except that the committee, instead of being elected annually, shall be in the first instance appointed, and its vacancies only supplied by election.

III. The third provides a power in the Bishop of the diocese to direct that a committee be appointed



for the management of schools, where no committee has before existed.

IV. The fourth provides generally as the second, only giving to the committee the power to fill up its own vacancies by election, until the Bishop shall see fit to direct that the election shall be thrown open to all subscribers of 10s. a year to the school.

There are here two points in detail of such primary importance that I cannot pass them by.

The first is, that though it is provided that all religious matters shall be subject to the clergyman and the Bishop, there is no organ or arbiter to determine what matters are secular and what religious.

This point is left at present to the contending parties.

I need not say, that what is here embodied as a mere detail is with us a principle of the highest moment. It involves one of the two chief points for which the whole contest in 1838-9 was maintained.

Now, it is plain, that to leave open the question of the boundary between religious and secular matters is to leave the seeds of endless difference.

To refer this as a question of appeal is to create a new tribunal for the judgment of a point, where, by the divine constitution of the Church, we believe such a tribunal to be already appointed and empowered.

It belongs to the Church, judging by her own spiritual judges, to determine what is or is not a matter of religion in faith and morals. For this

reason we have a just claim in principle to require that such questions shall be judged where the Church refers them, that is by the Episcopate. It is in vain to say that the Bishop shall decide finally in all matters of religion, if another tribunal exists, empowered to pronounce what shall or shall not be deemed to be a matter of religion. There is no ultimate judge of this point but the Church, and in the Church its own chief pastors.

In like manner the other point: As the clauses now stand, to the clergyman of the parish is committed only the moral and religious *instruction* of the *scholars*, instead of the moral and religious superintendence of the *school*. Now, in this again, a whole principle is latent. With us a school is not divisible. It is one living system, in which every part is so united and penetrated by one common spirit, that no separation can be made. Instruction relates only to the *matter* that is taught. The school includes the whole *conduct* and *discipline*—the taught and the teacher, and all the circumstantial habits and influences which perpetually, for good or ill, determine the character and working of the school. The whole *tone* of the school is a part of education, and capable of a good or an evil, a religious or an irreligious direction. There is in a school nothing, however slight and unobserved, which may not leave its effect upon the moral nature of children. Immorality is a parasite of everything by which moral beings are surrounded; perhaps especially of those

things which, being called secular, are treated with less circumspection.

And this is all the more important at this time, because, through the hard pressure of poverty and labour, our poor are to so great an extent unable to superintend the formation of the characters of their children. Parental duties are, therefore, so far as is possible, entrusted, by necessity, to pastors and teachers. The village school is the discipline chiefly for the moral nature, and, therefore, of the character and life of the village children.

After some correspondence the subject of an appeal in matters not religious was mooted.

Two proposals were made by the Committee of the National Society, either that one arbitrator should be appointed by the Committee of Council, and one by the Bishop of the diocese, who, in case of disagreement, should refer the question to the Archbishop of the province, whose decision should be final: or that the Committee of Council should appoint one arbitrator, and the National Society another, who, in case of disagreement, should refer the question to the Bishop of the diocese, whose decision should be final.

Either of these fair, temperate, and reasonable proposals would have sufficed.

After some correspondence it was agreed, on the one point, that the Lord President of the Council should appoint one arbitrator, qualified under the minutes of 1840, and the Bishop of the diocese

another from among his clergy ; that these two should together nominate a third, being a magistrate and lay member of the Church of England ; and if these two could not agree in such nomination, the third arbitrator should be appointed by the Archbishop and the President of the Council. The Secretary of the Council answering upon the other point, “ their Lordships regret, however, that they cannot concur in the further suggestion that the Bishop of the diocese should in certain cases be named in the trust deed as arbitrator upon any point of difference, although not belonging to the religious instruction.”

And here the matter hangs suspended to the present hour.

Now this is to say to the clergy and laity of the Church of England, We do not deny that you regard education as a religious work and a matter of conscience : we know that you look upon your Bishops as your natural advisers and arbitrators, and that from the beginning of the Church, as you say, they have so acted in appeal : nevertheless if you desire to act upon this undenied principle of the Church, we cannot admit you to participate in the revenues of the State.

This refusal must be regarded as a wrong. The desire to constitute the Bishop as sole judge in appeal rests upon a principle inherent in the Church, and coeval in practice with its earliest history. From the beginning the Bishop has always been looked up

to as the head, arbiter, moderator, counsellor, guide, pacificator of his flock. Both clergy and laity alike referred themselves to him. Surely there is no arbitration more naturally commended to us by Christianity; nor any other decision which would, in the long run, be more probably just, equitable, and pacifying.

Such a tribunal of appeal is specially in accordance with the idea, practice, and spirit of the Church. It is supported by a strong, well-instructed, and religious sentiment, among both clergy and laity, and as such demands respect.

The rejection of it breathes a spirit of which it is hardly possible to speak, without saying what we do not wish to hear.

And the yielding of so important a point for the sake of obtaining grants of public money, would be likely to generate among ourselves a spirit adverse to our peace.

It is obvious that the difficulty of determining the boundaries of religious and secular matters is so great, and the difficulty of finding any criterion or judge to decide this boundary as a preliminary to appeal so much greater, that the surest way to secure the unity and religious character of our schools is to commit the management of them to the united care of the members of the Church, both clergy and laity, and to refer any differences which may chance to arise, to the common superior of all.

But strongly as we must feel this to be a needless



opposition to a principle and a sentiment akin to the very idea of the Church, it is not as a theoretical wrong alone that we dwell upon it. We have clear and strong reasons of practice and of prudence for insisting upon this point.

If there is any one subject on which, from the beginning of these variances, the Church and the country have been united, it is in maintaining that education is a religious work; that it springs from the religious duties of parents and pastors; that it is involved in the promises of our baptism; that it is a process not of instruction only, but of training; that the matter of education is indivisible; that it has reference not to subjects but to persons; that the attempt to divide between the religious and secular elements is destructive of the religious character and essential unity of education and of schools.

Now this principle, and the conviction based upon it, have grown deeper and stronger year by year. And yet in these management clauses the distinction of secular and religious instruction is broadly re-introduced. Not only does it stand as a mode of describing the operations of the school and the subjects treated, but the distinction is made the basis of a divided management and of a divided appeal.

The distinction is broad and marked enough for any ulterior development of secular education by the Government of a future day.

Now all those who hold this distinction to be false, dangerous, and inadmissible, will see that the true

and wise security against its introduction is in the principle of an united management and an united appeal. And this is precisely secured by the form of appeal which the Committee of Council has been hitherto advised to refuse.

Let us state and strike the balance of this question.

We are told, too truly, that the people of England need more and better education; that the statistics of crime reveal the extent and intensity of ignorance; that two millions of public money are cast, year by year, upon the barren soil of our penal system. The details of that penal system at home and abroad are enough to strike us with horror and alarm. By all means, then, let us promptly and diligently educate. We are told that the difficulty of providing education for the people is exceedingly great. No one system of general religious teaching can be devised, because the various religious bodies will not accept it; no one system of secular teaching can be established, because the religious conscience of England will not endure it. The Government cannot do this work alone: it needs the co-operation of those who will not give place and make way for a State education. "By all means, then," it says to the Church, "spend and be spent in this most necessary work." We have not disobeyed. Let the statistics of our education prove, if not our efficiency,—though this we might also say,—at least our honest good will.

We come, then, to the State for its co-operation. Many of Clergy and Laity are ready to give not only money—which is little—but constant toil, patience, and persevering care, which is much more. They are ready to build and to support new schools, most urgently needed; and will any one, taking advice of I know not what law of civil or religious prudence, prefer to refuse their tender of co-operation, and to retard the education of the people rather than consent to the desire of those who resolve in judgment and conscience to refer their points of difference to the chief pastors of their religion? In what words should we describe this refusal? If the instruction of the people be discouraged, who would be in fault? Who would withdraw from the work of education? Surely they who refused to lend help to schools upon terms never refused before.

The statistics of ignorance and crime, the waste of public money in punishing offenders, the degradation of the people, all these are strongly set before us when the end is to clear a way for a State education. Are they to be put by, or counted of no weight, when the Church offers to labour on its plain and undenied principles, and the State refuses to co-operate? This is the true state of the case before us.

This contest did not begin with us, neither are we retiring from the work. The Church is labouring as before, offering the same terms. They would make

the breach, who, from 1840 to 1846, acted upon the terms they now refuse.

The onus of this refusal would not be upon us. We have nothing to justify; the burden is on those who refuse our co-operation.

But let us take a broader view of the effect of this procedure, which is neither more nor less than this. It adds to the conditions agreed to under the compact of 1840, another condition of a restrictive, and, as we believe, an injurious tendency.

Whereas, until 1846, the clergy and laity of the Church had possessed a *bonâ fide* liberty of choice as to the constitution of their schools; so as to be free to form them on any model approved or tolerated within the communion of the Church, from the extremest simplicity of a school entrusted to the clergyman of the parish alone, to a school governed by the most numerous committee; thenceforward it would be permitted to them to constitute their schools only in the forms prescribed by the clauses A, B, C, and D.

The effect of this would be either to force by the weight of public money all Church-schools into these special forms, or to single out for State favour these special schools, and to shut out all beside. It was equivalent to saying—the liberty established in 1840 notwithstanding—We will henceforward grant public money only to such schools as will comply with our views of management. How does it differ from saying, “I agreed with you for so much; but now

I require more. Since we agreed I have raised my terms”?

I have desired to argue this point strictly upon the question of principle, hardly touching upon details; and that because to enter upon details is taken for a concession of the principle, and because, the principle once fairly and honourably agreed to, we shall have little difficulty in detail. Nevertheless, it may be well to show what would have been the operation of this limited Schedule of clauses if it had been accepted.

All who consider that a school is one perfect whole which cannot be divided, that secular and religious instruction is in its nature indivisible, would be shut out from the assistance of the public revenues.

All who desire the moral and religious superintendence, not of a particular branch of instruction only, but of the school itself, to be intrusted to the clergyman of the parish :

And all who, carrying out the same principle of the indivisible character of education, desire to refer all questions to the arbitration of the Bishop, would be deprived of the assistance of the State :

That is to say, three large and important classes among the promoters of education now zealously labouring in the work, would be excluded by a sort of disfranchisement from partaking in the money voted by Parliament for educating the people.

While, on the other hand, those schools are selected for favour and assistance in which the dis-



inction between secular and religious instruction is admitted; in which the superintendence of the religious instruction alone is, *eo nomine*, entrusted to the clergyman; and in which the same distinction between religious and secular is perpetuated in the mode of appeal.

We need not stay now to argue these points. Let us only ask which of these two classes of schools—the favoured or the excluded—is most in accordance with the spirit, practice, and constitution of the Church? Which is most in harmony with the spirit and principle of the whole protest maintained by the Church until 1840, and with the compact then concluded? And which is most in keeping, and has most affinity with the Government schemes then for a while retarded, and with the spirit of the Continental theories of public instruction? Must we not believe that the effect of this limited schedule of Management clauses would be, first, to discountenance the founding of schools on principles upon which the Church has hitherto rested its education; and next, to stimulate and extend a system of schools apparently of a Church character, but containing in themselves the facilities of being moulded, by future Minutes, into a combined system in which the Church would have only a place, with little, if any, control?

The reasons for so believing are :—

First, because the acceptance of terms which are not commensurate with the character and working of the Church must have a serious effect in disturbing

and lessening its efficiency in educating. So much would not be made of particular points now at issue, if it were not well known that a very powerful and prevailing sentiment exists in favour of that side which certain parties it seems would weaken and discredit. It is well known that a very large amount of the zeal, self-denial, devotion, and activity now engaged in promoting education would at once pronounce in favour of those schools which the proposed clauses would exclude.

Next, because the distinction between religious and secular is effectually established by the proposed clauses. It is established in the appeal; it is established in the separate functions of the clergyman and the committee. What hinders its being established by future Minutes as a condition to money grants in aid of schools to be established hereafter, in the largest sense which was desired by its promoters in their former proposals in 1838-1839? And for this purpose it would be expedient to make over the control of religious instruction to the clergy and bishops, thereby to obtain more clearly this very separation. The more exclusively religion is committed to them, the more carefully the secular instruction is reserved for another control. Now it is said that this is, after all, a mere tenacity of ours; that after the concessions already made, after permitting so freely the control and appeal in religious subjects to our bishops, it is quarrelsome and litigious to stand out about a matter so slight and

insignificant as the secular instruction. Its very insignificance, we are told, is the condemnation of our pertinacity. But if it is not worth asking, why is it worth refusing? If we are to be censured for desiring to keep this liberty, why are they not to be censured who desire to take it away? Surely if the matter be insignificant, the refusal on the one side is at least as unreasonable as the request on the other.

So long as there exists a power to change and modify the compacts by which we believed ourselves to be respectively bound, it cannot be prudent or safe to entertain without the guarantee of more express securities such a schedule of clauses as now proposed; inasmuch as they tend to weaken by exclusion from public aid large classes of schools; and so fully admit the distinction, be it now no more than in words, of religious and secular instruction, as to lay the foundation for a future system of state-education within the schools which by its alms and labours the Church itself has founded. It is in vain to treat this as a groundless fear. We are bound to be fearful where so much is at stake, and to be foresighted even to anxiety. What are the facts of our position? The Church possesses about 17,000 schools. Of these no small number—about 2000—have already been drawn by the operation of minutes and money-grants within the influence of Government. What security is there for the future requirements of future Governments,

holding out it may be even greater pecuniary inducements, to the remaining schools and to those which are forming year by year? What safeguard have we that this distinction of religious and secular education, as it has been verbally admitted into the schools now under State influence, shall not be still more broadly and effectively carried out in those which shall be hereafter drawn under the control of this central administration?

We will now enter upon a subject far more critically anxious than any of which I have spoken—I mean that part of the Minutes of 1846 in which benefits are held out to masters and pupil teachers.

It is too truly said that our schoolmasters have not been sufficiently educated, sufficiently remunerated, or sufficiently provided for in old age.

It is to be desired that their number, attainments, stipends, comforts, social advantages, and means of support after the expiration of service should be increased.

For these reasons during the ten years now past the Church has bestowed especial care and cost on its training schools, and on the character, qualifications, maintenance, and social position of its teachers. It was also felt to be most important that the prominent motives held out to school-teachers should be the religious character of their work, and its close relation to the pastoral office.

It may seem, therefore, to be an ungraceful act to

raise objection in the way of any schemes having in view the same avowed design. But this, I am sorry to say, it is necessary to do.

By the Minutes of 1846 it is proposed that examinations shall be held by order of Government every year, at which schoolmasters may offer themselves to obtain, if found qualified, a certificate of merit. This certificate or diploma will entitle them to a sum varying, according to the degree of merit, from 15*l.* to 30*l.* a-year; to this examination all persons, whether already engaged as school-teachers or only intending to become so, may offer themselves. In like manner, by examination, certain boys or girls may be selected from any school, to the number of five, and bound apprentice to the master or mistress at a remuneration of 5*l.* a-year for the first, and 2*l.* 10*s.* for each of the other four, to be trained for teachers. By the united effect of these two schemes a schoolmaster may be in the receipt of 45*l.* a-year from Government. The pupils also (if found fit upon examination) will be drafted off to training-schools free of expense. Is it possible to object to such a scheme? In itself it is altogether excellent. But in its operation it may be turned to uses of the most decisive sort.

So long as the Church and the State work together in perfect harmony, the effect of this system would be beneficial. But suppose a variance—(why indeed should we go about to suppose what for ten years has been unhappily the fact?) that the Church and the State should be at best in an uncertain amity,

sometimes in open and direct opposition, would it then be of no moment that large numbers of the best and maturest teachers, reared by us at great cost, should be in part stipendiaries of the State? Let it be supposed that the question were to arise, whether or no the positive doctrines of faith should be taught to all children in the schools of the Church, would it be of no importance that the clergy and the schoolmasters should be of one mind and one heart about it? Would a divided allegiance be our strength? Is there any one who has to do with a parish school but will at once see the mischievous division of sentiment and inclination which might arise between himself and the man on whom he must chiefly depend? Or to take a case which at once comes home. Suppose, under the projected Committees of Management, disputed questions to arise, as to what is religious and what is secular, such as the number of hours to be given to Holy Scripture or to mental arithmetic, or as to the numberless points, slight in statement but serious in their daily and hourly effect upon a school, on what can the Church really depend for the soundness of its schools but upon the sound, sincere, undivided loyalty of its school teachers? To admit a divided maintenance—to make them in part stipendiaries of the State—to thrust questions of pecuniary interest into the office of the schoolmaster—can hardly fail to produce serious ill effects. And such already has been the danger in instances known to us. Next to a stipendiary clergy, a stipendiary body of school-



masters is least to be accepted by the Church. And who will say that these alarms are shadows, so long as there exists a power, rendering to Parliament no account of its intentions, and able to advance, from time to time, upon terms which we may accept as final? Take together this scheme of conferring benefits upon school-teachers, with the indefinite and steadily enlarging movements of the Committee of Privy Council, and I think there is just ground for the Church to ask for an explicit and full definition of plans, before it shall admit so extensive and dangerous an influence throughout its system of education.

It is often said that the influence, weight, and example of the clergy, each in his own parish, is the true and only security against mischief in the management of schools. This is very plausible, and is a sort of appeal to conscience and to the sentiment of pastoral duty.

But sound as it is when the principles of education have been first secured in their integrity and application, it is of no weight as a reason for inducing us to give up any rules of wise discretion, or any securities against disorder and misunderstanding.

In dealing with public questions, above all in questions which involve religion, and therefore affect the sacred inheritance of posterity, it is a rule of the first moment to put no trust in influence or in persons, but to confide in principles alone. There is no other security against the variations and failures of moral

agents, as in the succession of pastors, except in laws. It is the first axiom in law to protect itself, not by the supposed integrity of citizens, but by its own precautions. It would be an insane legislature which should substitute a confidence in individuals for definite enactments.\*

And now, lest we be thought to take an unfair view of the probable wishes and views of those who differ from us, we may give our reasons in their own words.

In the well-known Explanation of the Minutes of the Committee of Council on Education in August

\* It will be remembered that at the establishment of the system of inspection in 1840 all attempt to control the management of the school was absolutely disclaimed.

Surely the enforcement of clauses prescribing the constitution of management is a comprehensive system of control.

In the official pamphlet already quoted it is said that under the minutes of 1840, "little could be accomplished in the improvement of the condition of the schools visited, because the Inspectors had no administrative function, for the Parliamentary grant was *then* inapplicable to the support of schools."

But by the minutes of 1846 the Parliamentary grant is now made applicable to the support of schools—that is to say, by making the master in part a stipendiary of Government.

The Inspectors, therefore, are *now* invested with an administrative function. They are to be examiners and judges of the competency of the masters at the yearly examinations, and to have the power of selecting and examining the pupil-teachers from year to year. They are to be appointed joint-arbitrators in appeal.

If so much has been obtained in a few years, what may not be acquired hereafter by the simple process of drawing the teachers of our schools partly by emolument, and partly by the distinction of a public notice, under the influence of the Government?

and December, 1846, it is stated that "little reflection is necessary to show why a statesman should prefer a system of combined education."—p. 54.

"Two great principles were thus (by the minutes of 1840) established—the right and the duty of the legislature to promote the extension and improvement of elementary education, and the interest of Parliament and the public in the condition of every school aided by Government. The nature of the inspection by which this publicity was obtained was carefully defined in the instructions issued to Her Majesty's Inspectors."\*

"Little could be accomplished in the improvement of the condition of the schools visited, because the Inspectors had no administrative function, for the parliamentary grant was then inapplicable to the support of schools."

"Though their lordships have not by any of their minutes attempted to enforce, they are nevertheless desirous to promote by their sanction and encouragement such arrangements in Church of England schools as may provide for the admission of the class of persons not members of the Church of England, without any requirements inconsistent with the rights of conscience."

"The Committee of Council will accede to the desire of the managers of Church of England schools, that the children of Dissenters shall be admitted to

\* The School in its Relation to the State, &c., pp. 26, 27, 34.

the privileges contemplated in their Minutes, without being required to learn the Catechism or Liturgy of the Church, if their parents object.”\*

There is a fine thread of such intimations running through the whole explanation, clearly showing that the end desired is that the secular element of education should be disembarrassed of its religious character, and thrown open to all, while the privilege of catechising its own children shall be conceded to the Church.

And for this result it would appear that the distinction between the secular and religious instruction amply provides. And be it observed that this distinction is insisted on in every one of the proposed management clauses, and guarded against in that form of school alone which would be excluded from participation in the public revenues.

But I do not rest this belief upon isolated passages. The whole pamphlet is written to show, first, the insufficiency of voluntary efforts in education; and next, the necessity of State intervention. This point is summed up in full as follows:—

“The authority of Government, especially in a representative system, embodies the national will. There are certain objects too vast, or too complicated, or too important to be entrusted to voluntary associations; they need the assertion of the power and the application of the resources of the majority. The means for national defence, for the preservation

\* The School in its Relation to the State, p. 57.

of public order and the maintenance of the institutions sanctioned by the law, the security of persons and property obtained by the protection of the law, and the agency of the police, are among these objects. In like manner the municipal power provides, on principles settled by the legislature for the regulation of local government, for police and the administration of justice, for the lighting and drainage of our towns, for the supply of water, and for the progressive improvements by which local abuses and defects are removed. These are all objects obviously too vast and too complicated to be accomplished by purely voluntary association. Many of them operate almost solely by restraint or coercion, and some interfere constantly with the individual will—even with the rights of property—and subordinate them to the general advantage. Yet there are persons who sanction a large expenditure by the State for the preservation of public order by the maintenance of the military organization of the country, for the prevention or detection of crime by the establishment of an almost universally diffused police force, and who regard with complacency the annual outlay on the machinery of criminal jurisprudence, and the secondary punishment of offences, yet who deny that the State, which they permit to interfere by penal and coercive arrangements, may apply its resources even to promote the success of voluntary efforts for the education of the people.”\*

\* The School in its Relation to the State, the Church, &c., p. 13.

Now it is necessary to measure the full length of this argument. In our free land there is happily no such thing as a law for the rich and a law for the poor. In the eye of law we are all equal. If these voluntary provisions are not enough for education ; if, like police, justice, lighting, drainage, and watering, education must be the subject matter of legislation and public economy, then this is no question of instruction for the children of the poor, but of all education of all classes from the highest to the lowest, from the parish school to the lecture rooms of the universities.

If this argument be good for anything, it is good for no less than the whole foreign system—for the entire despotism of the University of France : for this is no more than a simple and consistent exhibition of the principle before us. The government of France possesses the whole prerogative of instruction. It gives diplomas to the professors and instructors ; it maintains, superintends, and regulates them ; and, as the counterpart of this municipal prerogative, forbids any private person to open a place of instruction without its licence. Already many hundreds of our schoolmasters hold diplomas, or certificates of merit, from Government ; after some years, it may be, the majority will ; it is only a question of time, and few will not. Only those who should stand aloof, from principle and conviction, would retain their independence. What is there to hinder the Government from making the obtaining such a diploma a necessary condition to teach a school, as the licence of the



Bishop was once? Is this our intention and desire? If not, let us take care how we accept the principle.

The only just and safe terms on which to unite with the civil power in matters of education are the same terms, and with the same securities on which we are united with it in matters of religion. As our faith in the Divine institution of the Church forbids us to give up religion to the jurisdiction of the municipal power, so religion forbids us to give up education. Both for the Church and for the school we maintain one principle, voluntary and free action, assisted by the State upon terms of respect and toleration.

If it be objected to this view that it reduces the State to a mere material order without soul or life, we answer, that it is not we who reduce the State to this idea, neither is this the idea we regard with favour.

In our belief the State is a sacred institution, second only in sacredness to the Church.

We believe it to be the expression of all that is sacred in nature and in society, apart from Revelation; that natural religion and social religion, if we may so speak (that is, natural religion unfolded and applied to society), fall properly within the sphere of the State.

On the same rule we believe that the religion of Revelation also falls within the sphere and jurisdiction of the State, so far as the limits of that Revelation itself will allow.

The powers of natural society in revealed religion are supreme, except where the supernatural authority of Revelation declares them to be subordinate.

Christian States, therefore, are not only at liberty but are bound to employ Christian religion for the obtaining of social good, and for the expulsion of social evil ; but let us look at the facts of the case.

Before the world became Christian, natural society or the political order had reached its full height of power, and made laws for the exercise of public and social religion.

When it became Christian, it did not receive into itself the infusion only of new properties which it could thenceforward express, as before, through its own organization ; but a new polity, an order supernatural and higher than its own.

Our Saxon Ethelbert received not Christianity, but the Church ; or rather he did not receive the Church, but the Church received him into itself. It was not an abstract doctrine, but a divine kingdom which descended upon our soil and encompassed the whole social life of our forefathers. From that time the Saxon kingdoms began to lose their antagonism and to blend in a higher unity. A stronger than they had come upon them, the Divine power of Truth and Spirit working by suasions of love and sacraments of grace, till the whole order of national and social life grew upward into the maturity of a Christian State.

From those days, when the freedom of the Saxon race met with the liberty of the Christian Church,

sprang up the constitution of which we too confidently boast. The councils of our Saxon State, in which the Bishop and the Earl, "the mass Thane and the world Thane," side by side gave justice to a peaceful people, and those greater assemblies in which the prince aided by the bishops and lords of Saxon England framed laws, both spiritual and civil, so that it is hard to say when they spoke as councils and when as parliaments—these are the first ripening seeds of our free popular government and of our imperial greatness. Let us beware how we vaunt of it while we are busy to destroy its very base. In those days it was—on which some look back with a proud commiseration—when, as the chroniclers tell us, a poor mother with a child at her breast might walk in safety from the South Saxons to the Humber. And a very unsuspecting witness has given in his suffrage to those times of peace when the Church had its due sway. In the pamphlet already quoted, at least half official in its authority, we are told that "it may be doubted whether the Saxon serf under the teaching of the early English bishops had not a livelier interest in Christianity, and was not a devouter and more consistent member of his Church, than the pauper of the southern counties of England."\*

Coming from us this would have been treated as a figure of speech; from such a source it is an admission not without importance when we are at issue as

\* The School, &c., p. 44.

to the respective missions of the Church and the State in promoting the welfare of the people.

The true and perfect idea of Christendom is the constitution of all social order upon the basis of faith and within the unity of the Church. This controlling idea once preserved the external unity of independent kingdoms and the internal unity of states. From the time when this great Christian polity was shattered, and the idea of a Christian confederacy binding states together by communion in one law of life and hope for eternity was abandoned, nations began to separate from each other by external isolation, and kingdoms to lose their internal unity. The idea of a religious and civil order has faded away; and the law which governed the minds of men, combining them in social peace, is effaced. Nevertheless, the institutions of those ages still remain. The distribution of power among many corporate and independent institutions, such as, in politics, our municipal bodies; in education, the universities; in religion, the Church, is still preserved. And this distribution of powers, which the spirit of political centralization is craving to absorb, is the true security for our personal freedom in the matters which are sacred and vital to the spirit of liberty. France is an example, where the withdrawal of power in politics and education from its provinces and their capitals, has brought in a central power of the most single, absolute, and despotic sway. It is against this tendency among ourselves that the preservation of the liberty of the Church in its insti-

tutions for religion and education is of the most vital importance to us, not only as Christians but as citizens.

The sacredness of the State then was completed by its incorporation with the Church. It was sacred because it was consecrated to God. And through all after ages of concurrent action the jurisdiction of the State in matters of religion was either an endowment conferred upon it by the Church, or the action of the Church itself, through the forms and procedures of the civil order.

Now, in these later centuries of separation, when, as has been well said, "the State has received religious indifference as its central principle," it is not we who reduce the State to its natural and unconsecrated rudiments—it is the State which dethrones itself from its true elevation in the kingdom of God. We regard the course of modern policy as a simple return to the imperfection of natural society. It is the State which materializes itself, rejecting both idea and soul, and doting upon the material goods of security and property; of the powers and productions of earthly toil, and the ends and destinies of this earthly state. We deplore its fall, but we cannot arrest it. We have striven to stay it, but the "people love to have it so."

But this re-opens a new path of duty. The jurisdiction established in the Church by its Divine Founder, and defined by the terms of Revelation, is forced to resume its sole and independent action.

We do not deny that the State ought to intervene to assist in making its subjects a Christian people, when we affirm that the Divine commission to make and to educate them as members of Christ issues from and resides with the Church of Christ. A State being Christian, its education would be therefore Christian. A State being indifferent to Christian confessions, its education must be indifferent. A State which confines itself to promoting the natural and social good of man in person and property will be material and secular in its aims and functions: it will watch over "the civil interests of education." \*

To the Church, education must be a work of religion, taking up the natural and social cultivation of the people into the Christian life of faith. We deny nothing to the State when we only vindicate our own.

There is something humbling and painful to see the two great powers by which the social order of the world is sustained opposed to each other in debate. It is an ill example and a certain precursor of ill. Contention among rulers propagates disorder among subjects.

And if these debates should be upon points which betray jealousies rather than justice, and a spirit of rivalry rather than a spirit of honourable co-operation or even of honourable competition—a desire to gain advantages by astuteness, or to establish an unfair

\* Correspondence of Committee of Council, 1849, p. 106.



ascendency, the effect on the public sense would be demoralizing and dangerous. When great powers treat, they should deal openly and loyally, with full recognition of each other's rights—not more firm to refuse inequitable terms, than forward to propose what their respective powers and place demand.

Every year the State puts off somewhat more of its religious character. And now we are standing in suspense, whether it be Christian or no: but every one must soon choose his side. Weary with uncertainty and disappointment, many are at last forsaking political systems, and trusting alone to the great laws of the Church for the support of social peace. They see that polities crumble away, that policy turns in their hand: what, on the principles of Christendom, is manifestly anti-christian, on the data of modern society becomes politically just. Men are wearied out with a sort of heart-sick sense that there is no firm ground in public life or in political theories: they are falling back upon the supernatural power, which, as it regenerated and has preserved society these 1800 years, and has again and again interposed to restore falling states and to recover wasted civilization, so now it is the one only certainty for the intellect, the one only home for the heart, the one only foundation of faith. "On this rock will I build my Church."

The greatest disaster which could befall this country would be a State-education like that of France.

Only less than this would be a collision between

the Church and State, the certain forerunner of such a system of education in due time, thereby involving both evils at last.

All such contests, jealousies, and suspicions, we sincerely deprecate, earnestly desiring such a compact as may enable both the spiritual and civil powers to move in harmony towards the great ends, temporal and eternal, for which God has ordained them. But for this there is but one divine law; that each minding its own, should revere the other's sphere, its rights, principles and laws.

With this spirit of fairness, and with a sincere desire to find the terms of an honourable and just arrangement, we are nevertheless compelled, from what has been stated, to conclude that a scheme of Government education, though suspended for a while ten years ago, has been steadily gaining its way by instalments and details; that the compact we believed to be final has for more than four years been virtually superseded; that for some time the enforcement of a new, and, as the Management clauses then stood, dangerous condition, was in practice without public notice; that from the time when it was first ascertained until now, a long and unsatisfactory correspondence has been continued; that the terms offered to the Church are narrow, and, I may say, sectarian; that is, incommensurate with its just principles of order and freedom; that the proposals refused by the Government are fair, reasonable, and of great practical importance; that all this while the

public money is being freely employed to establish a hold upon our schools and teachers—we might, perhaps, truly say, to retain the teachers of the Church ; that we have no guarantee what may not be hereafter attempted by a body with which, from its changing nature, it is difficult to contract a final agreement ; that all this while dissatisfaction and discouragement have been introduced among the friends of education ; with great risks of serious divisions being created within the institutions of the Church ; that we are at this moment on the point either of establishing a new compact involving the treatment of vital principles, or of being forced a second time for our own safety to cease from a fruitless and entangling negotiation. When all things are calmly considered, with the present state and probable future condition of the English people before us, I have not gone beyond the truth in saying that the education of the Church stands at this moment in a critical position.

Let us now look at the course which may be pursued. In what way may these great public mischiefs be averted, and, at the same time, the education of the Church on its own principles be extended and secured ?

If the answer to this question were far to seek, I should not venture to find it. But the case answers itself. There was no variance from 1840 to 1846. Why not, then, simply revert to an understanding which was honourable to both parties, and sufficient

for its purpose? It is well known that during that period the clergy and laity of the Church possessed a full freedom to constitute schools upon such models as they approved. Indeed, this question was expressly raised, in the year 1842, by the late Archbishop of Canterbury in a conference with the Lord President of the Council, and an explicit understanding was established that such freedom should be respected and preserved.\* We ask nothing new. We claim only to stand upon our original engagements. We will not infringe them on one part, and they ought not to be varied or superseded on the other. Both are equally bound in honour and good faith. Here would be a simple and prompt solution of the difficulty.

But this understanding having been first acknowledged and restored, we may freely and willingly advance towards a further agreement on the special subject of the proposed Management clauses.

It is no question whether there shall be Management clauses or no Management clauses, but whether there shall be good ones or bad ones; whether there shall be clauses commensurate in extent and consistent in practice with the principles of the Church; or clauses narrow, and containing seeds of future disorder.

Every endowed school ought to be legally secured by a trust-deed, and every such trust-deed ought to contain Management clauses. It is most desirable

\* Charge by the Archdeacon of Middlesex, 1849, pp. 14, 15.

that there should exist certain definite and well-constructed provisions of management, so as to assist those who are not used to legal forms in making their selection, and to preserve the schools of the Church from having imperfect and mischievous clauses thrust upon them. No one doubts that by the providence of God the power to give or to withhold public money resides absolutely in the State. This is an universal law, whether the State be pagan, Christian, or irreligious; whether the ruler be a heathen emperor, a Christian prince, or an infidel democracy. No one can dispute this power; the State has a full authority to grant or not to grant its money, with conditions or without conditions; to fix what those conditions shall be, and what parties shall be admitted to partake them. The State has power to make grants to the Church only, and to no other communion; or to all other communions, and not to the Church alone; or it may recognise some communions and only tolerate others; or it may only tolerate all; or it may expressly recognise all alike. Nobody disputes all this.

And it is well, I think, to lay down even with a licentious freedom this power of the civil government, that we may sweep away the words with which some writers in the present discussion have endeavoured to obstruct the just demands of the Church. They labour to hold us up to public odium as if the Church claimed to control the public revenues. We concede all their claims with full

assent ; but, when we concede this power, we do not concede that the power so used is rightly used. It may be used wisely, justly, tolerantly, and christianly ; or it may be used unwisely, unjustly, intolerantly, and unchristianly. Nevertheless, the power stands undenied, and God will judge those that so use or abuse their trust.

When, therefore, it has been denied that the State may impose compulsory Management clauses, it has not been intended, I am confident, to deny to the State the power to fix its own conditions, or to refuse grants of money except upon its own conditions. For it has as much power to prescribe the conditions on which it will assist in the work of education, as the conditions on which it will assist persons to emigrate ; but it can have no power of compulsion. It can no more compel the Church to educate under certain conditions than it can compel the population of any given county to leave the country : they are both voluntary works. If the conditions are unfair, unreasonable, or mischievous, we have one remedy—to decline them. We need, therefore, have no fear of compulsory clauses ; for unless we accept them we cannot be compelled to take them ; and if we accept them, they are no longer compulsory.

But we are heartily desirous, as well for the work of education as for the public peace, that a certain definite and equitable schedule of Management clauses should be framed and accepted both by the Church and by the State.



The question, therefore, is narrowed to one point : namely, what shall such Management clauses be ?

There ought surely to be no great difficulty in this matter.

It is well known that the principles and practice of the Church admit of a variety of constitutions for its schools ; and that, in this variety, minds variously cast, and acting under various conditions and circumstances, will judge and choose with an equal diversity of preference. In some cases it is judged best to intrust the management of the school to a committee ; in others not ; in some that the committee should be elective ; in others nominated ; in some that there should be an appeal ; in others none ; in some that the appeal should be to a mixed arbitration ; in others that it should go simply to the tribunal which in earlier and simpler days was thought sufficient for the determination of all questions among the members of the Church of Christ. Now this great variety (essentials being secured) has an equally great advantage. It gives scope, range, and outlet for the various inclinations and preferences of a multitude of minds : in one word, it gives freedom, which is the stimulus of all individual energy. If there be one social and political axiom more broadly established than another at this day, it is that to give extension, multiplication, and force to anything which issues from the character and will of individuals, it is necessary to give freedom. Needless restrictions are bonds, which, if they bind

down only one of the limbs, will weaken the whole body. We have already seen that the effect of the Management clauses hitherto under discussion would be either to force the founders of schools, against their will, to adopt some one of them in preference to their own choice; or, by crossing their just desires, to discourage their exertions in the work of education. In fact, the effect would be to show a sort of favouritism within the Church; a sectarian preference for certain schools to the exclusion of others, whose sole offending is that they continue to proceed by a principle of order which lies at the foundation of the Church itself. The just and equitable arrangement, therefore, seems to be that a schedule of Management clauses be agreed upon, which shall secure two points:—

1. A *freedom of range* as to the forms of management, from a school simply under the clergyman of the parish and bishop of the diocese, to a school governed by an elective committee.

2. A *freedom of choice* to the clergy and laity in selecting from among these forms such as shall be, in their judgment, most in accordance with the circumstances and condition of the place where their school is to be founded.

It seems difficult to imagine on what ground a claim so self-evidently just, temperate, and reasonable could be refused. The mere spirit of the Toleration Acts demands it for us.

The chief arguments for excluding from participa-

tion in the public money those who desire to place their schools in appeal under the Bishop of the Diocese, seem to be, first, that the State, being joint-founder,\* must have a joint power in appeal; and next, that such a constitution excludes the laity from a due share of the management of schools.

As for the first, the claim of the State as joint-founder, it is well that this claim has been so formally advanced. This defines our position. But how is this consistent with the principle of non-interference in the control and management of schools? It matters not how slight or remote the particular form of this claim may be, in its principle, it is nothing less than the germ of a concurrent jurisdiction. It is, therefore, most necessary from the outset to make clear on what terms the assistance of the State is given to the Church, and what the State may obtain in return.

The great end of the State in educating the people is to make them good, peaceful, and intelligent citizens. It desires to exchange coercion for free obedience to law, and to substitute for a penal code the inward dispositions of order and social justice. This attained, the State has attained all it ought to desire in return for its grants of money. It has fulfilled its mission. The Church undertakes to do this work. Let just and full security be given by the Church for its engagement.

\* Minutes of the Committee of Council, &c., Letter 6, p. 24, 1849.

But that gives to the State no claim as joint-founder to intervene in the management of schools. If it approve the faith and practice of the Church of Christ (and thank God we have not yet fallen so low as to cast it off), the State has its security. While true to itself, the Church must be true to the State also. Moreover if this claim of joint-foundation were good for so much, why not good for more? if, as joint founder, the State may judge in appeal, why not in the first instance? Why may it not claim a concurrent power to choose the schoolmaster, and to elect half the committee and the like? It is our duty to perceive in time that, though this be not now claimed, yet, by granting the principle of joint-foundation, we should as fully grant the principle of joint-control. To avert this, we must avert the other.

Let it be plainly and finally made clear that the copartnership of the Church and the State in the work of education is in the fruits and not in the direction. We both alike desire to make men good citizens, the Church no less than the State; but here the State rests satisfied: the Church must accomplish more; and we must bear this well in mind. The Church is not a State-organ of religious instruction or of moral police, but a kingdom directed to a supernatural end. In our eyes education is the training of men according to the faith of their baptism and the duties of their state in life. The end at which the Church aims includes the end of the

State as the less in the greater. It is impossible for the Church to fulfil its end without fulfilling also the end of the State; it is very possible, nay very likely, that the State may attain, or seem to attain, its partial end not only without attaining, but actually thwarting the higher end of the Church. A good Christian cannot fail to be a good citizen; but good citizens in the sense of this age are not therefore good Christians. Religion is no longer the test of citizenship. Let France and Prussia testify, and let State education in them be judged. In the volume of Minutes published by authority last year we are told, that "the palm belongs to Germany of having first associated the school with the Church as an inseparable accompaniment to parochial organisation. . . . . Prussia has done most towards perfecting on a large scale the system of popular instruction which most suits itself to the wants and abilities of a large nation."\* This statement is dated June 30, 1848, on which we have had a twelvemonth's comment from Berlin. But we have no desire, indeed it would be ungenerous, to take advantage of a particular moment of great public disorder and to ascribe it to any specific cause, if there were not other concurrent evidences of a deeper and more lasting kind proving the same truth. Setting aside the present tumults abroad, which may be no more than the sharp crisis which from time to time will come upon all nations, what is there in the moral, religious, social,

\* Minutes of Council, 1847-8, vol. ii. p. 547.

or political state of Prussia for which we are prepared to give away or to risk our own internal order? What is there in its public or private life, in its morals or literature, in its popular customs or its popular Christianity?

It may be that with a population so divided in religion as the German no other scheme of education was practicable. What there was no Church to do the State must needs attempt. But is that an argument for us? There are few to whom attention is due who will deny that the Church is able to fulfil the ends of the State; that by making men good Christians it makes them, as I have said, also peaceful, industrious, and orderly citizens. Neither will they deny that the State is unable to fulfil the end of the Church; that all its moral and intellectual discipline falls short of the moulding and training necessary to form the character of a Christian. These are trite and undeniable positions. But we may go further still, and say, that the State by itself has not the power even to attain its own end. It does not possess the means of accomplishing its own purpose. The State alone cannot educate the people. The most perfect secular instruction will not form the character of a nation. The most perfect apparatus of public education, with a discipline exact as that of standing armies, could not reach the moral nature of a people. Look at all the great functions of the State, at its vast machinery of domestic and foreign administration, what are its characteristics? They



are massive and imposing, full of an efficiency and force which is like the operations of mechanical power, but they are heartless and external. So it must ever be with State education. The State does not possess the key of the will in man. It may rule his acts, but it cannot mould his heart. Its office is the regulation of the external conduct of society. It has no motives which subdue the moral power. With all that natural religion and natural morality can confer, how far short it must always fall of forming the character and the will!—with all the helps drawn in from Christian truth and Christian precepts, how little can it accomplish of the work which the Church alone can do! Education is beyond the reach of all State machinery. It is a work needing the love of parents, the charity of pastors, the persuasions of divine truth, the discipline of a moral order, the continual action of motives pressing upon the springs of the inmost nature of the human mind. I say this not as a new truth, nor as a truth needing to be proved, but only to show how vitally precious to the State is the spiritual action of the Church in this vast work.\*

\* The following extract from the Report of the Committee on Public Instruction in France is curious:—"To pretend to bind an infant under the yoke of discipline and obedience—to create in him a principle of energy which can make him resist his passions, voluntarily accept the law of labour and of duty, contract the habits of order and regularity, and not look for this strength at the hands of religion, is to attempt an impossible work."

We hear much of the number of convicts who can neither read

The return, therefore, justly demanded by the State for the grants of its public revenue is a race of loyal and industrious citizens. When it employs the Church to do a work which it cannot without the Church accomplish, it has its reward. The joint-founder receives his full measure in the industry and loyalty of a peaceful and righteous people. He has no privilege or right to expect more ; and the Church would not only betray its own, but forfeit its power even to serve the civil State, if it should allow a co-ordinate and disturbing influence to enter within its own proper sphere.

Thus far we have spoken of the State in general ; what has been said would apply to a State exclusively in communion with the Church—how much more of a State which has forfeited its religious unity ; which is still further divesting its public acts even of the profession of Christianity !

If at any time the State might be accepted as joint-founder with the Church—a theory, be it remembered, never heard of through past ages until now—most assuredly this is not the age for the first time to recognize such a character, and to solemnize such an union. When the State is divorcing itself from the Church at its altars, let us not begin to nor write. Could we but also get a return of the Socialists who can do both. Of the Socialist members of the National Assembly now imprisoned for the late conspiracy, four are stated to be members of the University of France. The French Government is striving to subdue this evil, and shall we admit even its smallest seed ?

contract new betrothals with it in our schools. Let us well weigh what we are about. There was never any time, so far as I know, in ages of the liveliest faith, when the State proposed itself as joint-founder in the works of the Church. Endowments were free-will offerings of individual Christians, or gifts of religious princes; but when made they passed under the Christian law. The givers claimed no barter in return. Patrons held their trusts in and of the Church. Patronage was not a State-right, but a Church privilege—and, at this day, the whole land is conscious of evils and anomalies in the exercise of patronage. What was comparatively safe when the whole population was united in religion has become most irregular and unsafe, now that our religious unity is lost. This, then, is not the time to create a new system of patronage, bound by no laws or ecclesiastical usage, and depending on the Government of the day.

For a State which has lost its religious unity, there remains no course but to confine itself to the basis on which it has determined to found its political unity; and that basis at this moment is avowedly of a merely civil character.

It remains, therefore, that the State shall, if it see fit, recognize all religious communions, and, according to some equitable rule, shall aid them by the public revenue. In so doing it avowedly assists them for its own benefit. It gathers fruit for itself of their labours. Already it has ceased to grant money in

aid of propagating religion abroad or at home. Religion as such, faith in the world unseen, inward sanctity and the worship of God, lie beyond the jurisdiction of the State. I speak of what is, not what ought to be. Such is the fact, and we must accept it. The State no longer employs its powers for the sustentation and spread of religion among adults; but in the education of children it deems itself to be concerned, and can perceive its own advantage. Let it then freely assist all Christian communions, worthy to be recognized as such, with its public revenues. In so doing let it recognize their conscience and their principles: let it respect their spirit and laws. But let us not hear of joint-founders, and of joint-founders' rights. Rather than accept such a novelty, fraught with any measure of future interference, it were better for the Church calmly and firmly to throw itself once more, as in the years 1838-9 and 40, upon its own energies and powers. If the question be stated upon this title of joint-founder, for that reason alone, if there were none beside, we should have no choice. We are not forming State-schools, nor mixed-schools, but Church-schools. Much as we should regret such an issue, and slow, almost to a fault, as we would be in determining to suffer it, yet we need have no fear if such a course become our duty. It is long ago that the Government ceased to assist in building our Churches; but in that period they have sprung up an hundred fold. It is many years

since it withdrew its grants from our missions, but that time will be the historical date of our chief missionary expansion. We had then six Colonial Bishops, we have twenty-one now. A Church which has 20,000 schools, a million and a half of scholars, 80,000 teachers, and bestows in education a million of money every year, need have no fear to go alone. It is neither in childhood nor in dotage. The faith, love, zeal of millions, and the masculine energy of free English Christian hearts, will supply what is lacking for the work of our Master. It is to be hoped that nothing may drive us to this pass; but if the worst must come, let it come. We can well work on and bide our time until a calmer and fairer season. And here we may leave the claim of joint-founders.

The other reason alleged in favour of the view we are contending against is, that it obtains for the laity a share in the management of schools. It does not at first sight appear why this anxiety should be exhibited in behalf of the lay members of the Church. The laity of the Church at this time form a large part in the Committee of the National Society, and in every diocesan board. They have, from the year 1838, been among the foremost in the whole work of education. Indeed, among the originators and leaders of the whole movement, some of the chief were lay-members of the Church.

There is no one subject on which the Church has

used greater efforts during the whole education movement than to exterminate the mischievous error, that the Church signifies the clergy alone; for no one end have greater exertions been made than to awaken in our lay brethren a sense of their Church membership, and to arouse in them a zealous desire to give their personal presence and co-operation in the work of educating the people.

This plea, therefore, was well chosen, and was sure to find a ready response. It falls upon a prepared soil. We most heartily accept it, and are resolved by all means in our power to continue, as for many years past, our best efforts to awaken and engage the zeal and care of our lay brethren in the work of education.

I trust that it will be seen, by the zealous and extending co-operation of the clergy and laity in the schools of the Church, that the place and privileges of laymen is a question which falls within the communion of the Church, and has no need of external advocacy. The laity of the Church have as little desire as need to be clients to any patron.

To show further the weakness and irrelevancy of this argument, it may be said, that besides all that the proposed clauses would confer on our lay brethren, we desire still more; for in claiming that the freedom of the members of the Church shall not be limited, we claim in behalf of all. The freedom of the laity is as much at stake as the freedom of the clergy. In proof of this may be mentioned a recent case, in



which a school committee of eighteen laymen having decided to build extensive schools, applied to the Committee of Council for a grant in aid, which was refused on the ground that they desired to refer the arbitration of any difference which might arise to their Bishop.

After all, this is no question between the clergy and laity of the Church, but between the Church and the State. It is no question of mixed schools between clergymen and laymen, but mixed schools in which the Church and the State shall be joint managers.

These answers would, I hope, suffice, but the topic upon which we have thus been led is too acceptable to be so easily dismissed; and I trust, before we leave it, to find in it some further and deeper reasons in behalf of the freedom we claim.

The Church, by the will of its Divine Founder, has a twofold priesthood, internal and external, or universal and particular.

The internal priesthood extends to all who have been baptized, and is specially exercised by those who, true to their faith, are anointed by the Spirit of God. All members of the Church sanctified by a holy life, and kindled by love, offer spiritual oblations upon an inward and invisible altar. All acts of worship, obedience, love, and repentance, are sacrifices. This doctrine is plainly written in Holy Scripture, "Ye are a chosen generation, a royal priesthood." "Ye also as lively stones are built up a spiritual house, an holy priesthood to offer up

spiritual sacrifices ;” “a living sacrifice, which is your reasonable service,” and “the sacrifices of God are a broken spirit;” “because Christ has made us kings and priests unto God and his Father.”\*

And this sacerdotal character attaches not to the high, or wealthy or refined members of the laity alone, but to all. The poorest, rudest, and lowliest is a priest and a king, through the regeneration of Christ. It is universal ; and of its universality, with all its rights and privileges, the priesthood, commonly so called, is the witness and guardian.

The external priesthood, therefore, is the expression and embodying of the internal. As the priesthood of Aaron embodied the spiritual priesthood of Israel, to whom the title of Royal Priesthood originally belongs ; so the priesthood of the Church is the impersonation and exercise of the inward and spiritual office, which by baptism is impressed upon every member of the body of Christ. The Christian priesthood are but the hands and the voice of the whole Church. What they do, the Church does ; what the Church wills, they execute.

They are the ministers and servants of the whole body.

They are the trustees and executors of its rights, powers, and intentions.

They are set apart not against it, but for it.

A faithful priesthood and a faithful laity can no

\* 1 S. Pet. ii. 5, 9 ; Rom. xii. 1 ; Ps. li. 17 ; Rev. i. 5.

more be opposed than the hands can be opposed to the head, or both to the body.

The object, aim, and work of both the internal and external priesthood is one and the same.

We see then the dignity and the responsibility of our lay brethren. They, with us, are the trustees of a gift, and of a power. Their Christian inheritance is the heirloom of their children; and the work of education is the transmission of this inestimable heirloom. Education is therefore a duty laid by the Divine will upon parents. They must fulfil it either in person or by others; and as they have a duty to educate their children, they have a right to control their education. This right inheres in every home throughout the Church. From the prince to the peasant, education is a personal and parental duty, which cannot be put off. Even those who are unable to discharge it in person are not free from the responsibility; they must entrust it to others: and this in fact they do in committing their children to their pastors. We are the guardians of the children of the poor,—the busy, the over-laboured, the untaught, of all who need instruction; and this wardship none but the parents themselves can revoke. We should betray our trust to our Master and to our flocks if we suffered any person or power to come between us and the children of our people. So long as their parents confide them to us none may take them away.

When we speak, therefore, of the laity, we do not

mean a number of politicians, nor a handful of benevolent theorists, nor a few active friends of education, nor the subscribers of 10s. or 20s. a-year to a parish school, but the great multitude of our people, and specially the heads of houses and families throughout the ten thousand homes of our land. In the name of this great multitude, in the name of the poor of Christ, and in the name of the whole body on whom the baptism of Christ has impressed the spiritual priesthood of faith, we, as pastors, taken from among them and set apart, not for ourselves but for their sakes, to be the servants of their necessities, and the trustees of their spiritual inheritance, are bound in duty to stand firm against the assumption of the sacred name of laity by any other person or persons whatsoever. Let the true laity be called on to speak for itself; not, I say, the handful of those who can afford a few yearly shillings to vote in school committees, but the millions of the free and great flock tended by fifteen thousand pastors, let them say to whom they will entrust the care and oversight of their children, the guardianship of their Christian rights, and the execution of their Christian duties, and we shall readily acquiesce in their decision. In so popular a question, nothing less than the voice of the people ought to decide it.

If the laity of the Church are to be invoked, it must be not the laity of wealth—the laity of any particular grade—not a class-laity, but the laity of the whole people of Christ. As pastors and

trustees for the rights of parents, we hold in their name and by their powers the guardianship they have entrusted to us over the education of their children. No experiment may be tried upon them; and the voice of the poor father who cannot contribute ten yearly pence to the parish school, where his child is taught, is weightier than the vote of all those who have confided to us no such sacred trust. When a fraction of the laity is invoked we must invoke the whole, the whole flock of Christ in this land; and they, be it remembered, have not as yet spoken, and are not as yet represented in this great question. They and all they hold dearest are at stake, and yet they have neither voice nor vote. In behalf of those who have been solemnly committed to us, and whose representatives in this their deepest interest we are, we are entitled to be heard, speaking in the name of the laity.

Honouring all knowledge, and specially revering the empire of science, which in the last three centuries has sprung up and overshadowed modern society, desiring that the intellect of mankind should ever be cultivated and expanded to its widest sphere, and that all truth in all its provinces should be traversed and subdued, we shall not be called friends of darkness or of twilight if we mistrust the illumination of which these days are enamoured. The Church has in all ages led the intellect of modern Europe. It has been the civiliser of nations—the founder and guide of the Christian world. It is a mere fanaticism to taunt the

Church with hostility to the intellectual growth of nations. Was it the State or the Church which founded schools, reared universities, perpetuated the traditions of knowledge, elaborated sciences, created the very language of modern literature? Let the Church, therefore, ever take the lead in all intellectual labours; but let us not fail to discern the signs of the times. If there be one token more ominous than another it is this,—that a false illumination is in presence of the true, and men cannot discern the true from the false. Civilization passes itself off for Christianity; “faith and hope in man for faith and hope in God.”

But what is needed now is not only the cultivation of the intellect, but the discipline of the will. The bonds of social and religious order are relaxed, and they are to be strengthened only by a deeper treatment. There is but one true source of civil as of spiritual peace, and this age is under the burden of the prophet. “My people have committed two evils; they have forsaken me the fountain of living water, and hewed them out cisterns, broken cisterns, that can hold no water.”\*

We come now to the end of this discussion. There would surely be no bar to a happy and just agreement, if we would only learn to deal loyally and confidingly with the Church. How long shall we go on holding aloof in suspicion from the only organization which can bind together the dissolving

\* Jerem. ii. 13.



order of society, the only power which can win for legislation the obedience of a free people?

And if the state of the world fail to warn our rulers, what shall suffice?

“ One of themselves, even a prophet of their own,” a man illustrious as well in his fall as in his elevation, whose well-taught, but too late experience gives to him now the character of a statesman and a seer, has said—

“ It is peculiar to Religion that she has a language for every individual—a language which all can understand, the high as well as the humble, the happy as well as the unhappy; and that she ascends and descends without an effort into every rank and region of society. And it is one of the admirable features of the Church, that her ministers are not only scattered over but form an integral part of the whole of society, living as near to the cottage as to the palace, in habitual and intimate intercourse with the highest and the lowest, equally the monitors of greatness and the consolers of misery.

“ There is, it is true, a condition attached to the favour and the political efficacy of the religious spirit; it demands sincere respect and liberty.

“ Do not hold up acrimonious disputes with Religion; do not fear her influences: allow them space and liberty to expand and to act in the largest and most powerful manner.

“ We cannot treat with great moral forces as if they were mercenary and suspected auxiliaries; they exist

by themselves, with their natural merits and defects, their unavoidable benefits and dangers.”\*

If any man has a right to be heard on this point in the congress of modern statesmen, it is the last prime minister of the last French monarchy.

Would that before it be too late men would take warning and be wise: would that they would learn to trust the Church of God. If, instead of jealousy and suspicions, statesmen had the boldness, energy, and breadth of soul to trust in the kingdom of our Redeemer, as a power not of this world but in it, ruling and proving, upholding or rejecting all earthly dynasties; if they would but do it homage and service, not by money or statutes, but by giving range and freedom to its purely spiritual action, what might not England, what might not the world once more become! But that time is now past. It is towards evening, and the day is far spent. An universal overpowering estrangement from the Church has seized upon the nations and their rulers.†

\* Guizot, ‘Democracy in France,’ pp. 80–83.

† Will the laity and freedom accept this as a description of their supremacy and its tendency? Not in England, I believe:—“The principles of lay supremacy and freedom of thought have definitively triumphed in modern society: they may still have some enemies to repel, and some conflicts to sustain, but their victory is certain; they have in their favour the prevailing institutions, manners, opinions, and passions; and that general and overwhelming current of ideas and events which flows on through all diversities, obstacles, and perils, in the same direction, at Rome, Madrid, Turin, Berlin, and Vienna, no less than

For ourselves, in England there is still a lingering hope. Last year we stood alone amidst the universal fall of kingdoms: and some have thought the trial overpast and our destiny secure. It may be that our time is not yet come. "To-day for me and to-morrow for thee." They who best know our social state are least confident and sanguine. The elements and powers of popular convulsion lie deep and spread wide beneath our feet. We dwell upon a population in which every class has its galling sore: and the sway of our old political and spiritual order is weakening year by year.

Let us not fail to see that the foundations of Christendom are disappearing, and that modern legislation has removed itself from the basis of revealed truth to

at London or Paris. For modern society to fear Religion, or to dispute her influence with acrimony, would therefore be a puerile alarm, and a fatal error. You are surrounded by an immense and excited multitude; you complain that you want means to act upon it—to enlighten, direct, control, and tranquillize it; that you have little intercourse with these men, save through the tax-gatherer and the policeman; that they are given over, without defence, to the inflammatory declamations of charlatans and demagogues, and to the blind violence of their own passions. Dispersed among them you have men whose express mission and constant occupation it is to guide their faith, to console their distresses, to show them their duties, to awaken and elevate their hopes, to exercise over them that moral influence which you vainly seek elsewhere. And would you not second these men in their work, when they can second you so powerfully in yours, precisely in those obscure enclosures where you so rarely penetrate, and where the enemies of social order enter continually, and sap all their foundations?"—"Democracy in France," p. 80.

the state of natural society. In America, France, and Prussia the State professes many religions, or none at all. In Austria and Italy the first stages of this divorce have been completed. In England the last is even now accepted by half the Legislature, and all but accomplished.

What, then, is our duty?—not to lament the past, nor to dream of the future, but to accept the present. Dreams and lamentations weaken the sinews of action ; and it is by action alone that the state of the world can be maintained. We must learn the duty and the necessity of seeing things as they are, in their exact and naked truth. “To see not what exists, but what we wish—to indulge complacently in illusions about facts, as if facts would with equal complacency take the form we desire”\*—is the source of a fatal weakness, and a still more fatal incapacity to cope with real and instant difficulties. The hand has moved onward upon the dial, and all our miscalculations and regrets will not stay its shadow. Year by year the civil and the spiritual powers throughout the world are more widely parting asunder. Let us recognise this providential warning, and prepare. They who have been resting upon a theory of national religion, and they who have believed in a religious establishment, have still time, and perhaps only time enough to gain a surer footing before the trial comes. Thousands in this land, before whom the Church was never set otherwise

\* Guizot.

than as a national and legal establishment, have come to discern, under its disguise of laws and customs, the mystical body of our Lord. They have seen the incoherence and instability of other systems revealing their human origin. "Every plant that my heavenly Father hath not planted shall be plucked up." The wreck and dissolution of all social and political order unsupported by the Church is wisdom to the wise. To the headstrong, lordly, unbelieving, to the politician and the worldling, it is a perplexity and an alarm. To us who believe that it is not the State which upholds the Church, but the Church which upholds the State, the decline of modern society is a confirmation of our faith.

A new task, then, is before us. The Church has no longer to deal with Parliaments and Princes, but with the masses and with the people. Whether we will or no, this is our work. There is no safety for our institutions but in winning back the will and the conscience of the English nation. And for this work we need a new spirit and a new law of life.

The refined, gentle, shrinking character of calm and sheltered days will not stand the brunt of modern democracy. The clergy of the next generation must be the clergy of the people—firm, patient, enduring, as well as wise, gentle, and persuasive.

The millions have to feel the beneficent influence of the Church upon their homes and hearts. What do the masses which darken our large cities know of the Church as a divine and consoling power?

How, then, ought we to proceed? Our first duty is to stimulate and develop with all speed and force the institutions which most simply and powerfully embody the principles of the Church. I mean all such works as depend solely on the voluntary energy and devotion of the clergy and laity—all schools, colleges, and religious undertakings in which the force of the individual will, sustained by the grace of God and the power of divine principles and truth, is the chief endowment. Happily there are many on every side, and they will form the only sure counterpoise to the dangerous weight daily imposed by the world and its legislation upon the action of our Christian system.\*

It is most certain that, as all great public works find at last their organization, so will the education of the people. If in England the Church did not already exist, the religious sense of England, acting upon the Government, would produce a State Church—an Establishment of national religion. So, if there be no organized system of education, sooner or later there will be a State machinery for public instruction. The only just, reasonable, and Christian way to avert so perilous an experiment is, that the Church should perfect its own organs for educating the people. It possesses already a system all but complete. In idea, principle, and comprehension it is so. All that it requires is expansion. From the universities, and

\* I cannot omit specially to notice the great work of the Rev. N. Woodard, the Collegiate School and Institution at New Shoreham, as a noble example of this principle.



the public and endowed grammar-schools, down to the parish schools, there is one continuous system of organized Church education. The subdivision and multiplication of its ecclesiastical system carries with it a like extension of its parochial instruction. Let these be enlarged and united.\*

\* The institutions and measures absolutely needed by the Church are—

1. A central office or department of instruction to watch over and assist the work of education throughout the Church and its relations to the Government. I need not say that the National Society affords the organization of such an office. A slight change, not in its constitution, which is fixed by charter, but in its administration, would suffice.

2. A fuller and more vigorous administration of the Education Board in each diocese in closer union with the central office.

3. An efficient system of diocesan inspection directed by the Bishop, and maintained by appointing the Inspector to a stall in the Cathedral Church.

4. A public examination, with grant of degree and license to the pupils of the training-schools and other schoolmasters.

5. A fund for the maintenance of superannuated or disabled schoolmasters.

6. The admission of schoolmasters who have purchased to themselves a good degree, into holy orders.

These several parts would make up one complete system, embracing the whole population, organized upon the division and discipline of the Church, and united in a Central Council of the Episcopate, assisted by a department. The more the schools of the Church can be drawn into a compact organization within the communion of the Church, the safer and stronger they will be.

On the point of Diocesan Inspection, I rejoice to know that a plan has been drawn up with much ability and zeal by one of our own brethren, and has received extensive approval both by many Bishops and by the National Society. We may hope that it will be soon brought to practice in the diocese.

But it is impossible to enter now into detail. Who cannot see at a glance how vitally necessary to us at this time are all measures and labours the effect of which will be to unite by affection and by office more and more closely the clergy and the teachers of their schools, to provide schools and colleges for our vast and neglected middle class, to awaken a more intimate and confiding intercourse among pastors, and between pastors and their people, to form a simpler, harder, holier life in ourselves, and to raise a power not of this world, nor intellect, nor human science alone, by which to create and to direct a public opinion faithful to God and to His Church? These are to be our works, if we are to be the pastors of the English people.

The possession of privileges and endowments demands a special measure of humility, equity, and self-sacrifice.

The assertion of high prerogatives and a divine authority, except it be sustained by a love and sanctity perceptibly above human weakness, is a provocation to contempt or unbelief.

We have both these perils to incur, and to turn them into strength.

And this can be in no way accomplished but by a sacrifice of self.

Can we wonder if the world sees in us but faint impressions of the sacerdotal character — and if, seeing little, it believes less?

We must begin with ourselves. The first step

must be the cutting off of hindrances which draw us from our priesthood, and the consecration of ourselves to a life of patient endurance for the elects' sake.

Let us then turn from these external and unhappily controverted subjects to those which are our daily care—I mean the works which bear upon the inward life of the Church. It is by directing the powers of truth upon the intellect, conscience, and will of our people, that we shall really do our Master service. Our pastoral work is spiritual and interior: it deals with the realities of the faith and of the soul.

There are two points which seem to contain all the rest; and, for their importance, I may be allowed to add a few more words.

The first is public catechising. The catechetical office of the clergy has been for a long time discharged chiefly in the parish school. And this is a matter of great importance, as preserving to the school its predominant religious character, and maintaining (as only religious discipline and superintendence can) its moral purity and order.

But useful and excellent as is this more private way of exercising the office of catechist, there are special benefits arising from its discharge also in public. The practice of catechising in public is by far the most impressive manner of instructing children. I believe no teaching sinks so deep or is so lastingly retained as that which is given during divine

service and in the hearing of their parents. The tone of a child's mind in church is different from its tone in school. There is a greater sense of awe, seriousness, attention; a greater desire to do their best, even in those who at other times are difficult to awaken or to excite. The capacities and receptive powers of the mind are for a time upon the stretch, and more may be often lodged in them by a few words in church than by many in the school.

Moreover, insensibly to ourselves, a more religious character is imparted to the catechist. We share the *admonitus loci*. We unconsciously use a greater gravity and circumspection in addressing the mind of children. The instruction is less exclusively directed to the intellect, or drawn from the memory: it is aimed at the conscience, and elicited from the heart. I cannot doubt that in this more than in any other way, except of course special care bestowed on them one by one, the spiritual life of children would be more awakened and cultivated, and the conscience more instructed and directed for the duties of life.

Besides the anxious and eager attention with which parents listen to the answers of their own children, there is something in the mind of a child, in its simplicity, straightforwardness, unworldly sincerity, and unconscious plainness of speech, which strikes deeply into the conscience of those who secretly know how life has stripped them of their child-like character. Many who are not to be reached by a laboured sermon are penetrated by an artless response.

Perhaps there is hardly one of us who has not heard it said, "I should be sorry to stand up in the place of my child; and I learn more from the questioning than from the preaching." And this I believe to be a very useful admonition to us. There can be no doubt that many of the conventional forms of the pulpit are great hindrances. Sermons have acquired a sort of exact, essay-like character. They are too often general and unpractical, remote from the actual needs, dangers, and condition of the people. It is not enough that the matter of a sermon be true. It needs, so to speak, flesh and blood, human sympathy and the breath of life. The preacher must come down into the midst of his people: he must descend into the detail of every day; into the particulars of trial, the commonplace of duty, character, and personal experience. In truth, what is the difference between the catechist and the preacher, but that the catechist preaches to children, and the preacher catechises adults? Good catechising is the best preaching, and a skilful catechist is the best preacher. Sermons are no more than the higher forms of catechetical instruction, persuasion taking the place of question and answer. There can be little doubt that the best discipline for a preacher is the office of catechist, and the best criterion of a sermon is its hold upon the intelligence of children. It is a common fancy that educated persons need polished phrases and loftier ideas; as if in the range of thought and language there were anything, for

grandeur and beauty as well as for perspicuity and clearness, to compare with the pure lowliness and divine simplicity of our Lord's parables. In truth, we shall find our way more surely to our people's hearts in the proportion in which we make our preaching what it has been well defined to be, "a solemn speaking for God." It will be well for us to dare to be homely, plain, simple, and masculine in thoughts and words. The truths, ideas, warnings, instructions of conscience given to the child by question and answer will then be recognised as a familiar voice when the same things fall upon his ear in manhood from the preacher: and nothing will render the pastor so intelligible to the flock, and the flock to the pastor, as the continual and familiar habit of public catechising.

Another signal benefit of public catechising is that it keeps alive in those who have left school the remembrance of what they once have learned. The most dangerous time for our younger people is between school and their first communion. It is a time of more relapse into ignorance, and more outbreak of the evil will, than any corresponding period of life. Now the frequent public repetition, in their presence, of the truths and laws of faith and duty which they have learned at school would, by God's blessing, almost certainly preserve the memory and sense of what they have themselves learned. If this were so, we should less often have to lament the grievous and disheartening ignorance of young boys



and girls, and even of young men and women, who, having lacked nothing in their school days, return at the time of confirmation to begin all over again.

And besides this, I can conceive no such way of impressing upon parents a sense of the Christian duty they owe to their children, and of the account they must one day give for each soul intrusted to them. The act of catechising the child is thus made an admonition to the parent; and a pastor will not fail to know how he may make such times an occasion to awaken parents and householders to a sense of the duty they owe to their children and their servants. And if anything can testify and prove to them the essentially religious character of education, it will be to make them witnesses of its actual conduct in the time of divine service.

The other subject to which I would refer is frequent communion.

It is not my purpose to speak of the Holy Sacrament in a theological, but in a pastoral and practical way. We are now engaged with considering how we may best deepen and promote the religious life of our people, and there is no way more sure than by making them worthy and frequent communicants.

As the mystery of the Incarnation is the great fountain of all truth and grace, and a true belief of it is in ourselves the foundation of the faith, or rather the very faith itself; so the Holy Sacrament in which the mystery of the incarnation, sacrifice, and union of Christ with us is exhibited and applied, is

the centre of our spiritual life, and the source of perpetual grace.

We know from Holy Scripture that the Apostles and first Christians daily communicated in that heavenly food ; that the avowed end of their coming together on the first day of the week was “to break bread”—the great aim of the whole ministry of the Church being to bear witness to the sacrifice of the death of Christ, to “show forth the Lord’s death till He come,” and to fulfil His own promise from age to age, “And I, if I be lifted up, will draw all men unto me.”

In the due celebration of the Sacrament of the body and blood of Christ, He “is visibly set forth crucified among” us. It is an open publication of His death and passion, and the perpetual pleading of His merits and sacrifice before the mercy seat of God.

By this divinely appointed action, “This do in remembrance of me,” by this whole representation of the sacrifice of Himself, by taking, blessing, breaking, and giving, the Church, through the Spirit, sustains the mysteries of the faith in this unbelieving world. If we need proof, let us look at those among whom the Godhead and Atonement of our Saviour are doubted and denied, and we shall there find that the Holy Sacrament of His body and blood has been slighted and unfrequented. Look again at those who most devoutly honour and frequent this mystery of His love and passion, and we shall see that there His Atonement and Godhead are

believed and worshipped. And further we have seen that just in the measure in which faith in the Godhead and Atonement of our Saviour has been reawakened in the living consciousness of this country, frequent communion has followed in its train. Devotion is the life-blood and pulse of faith ; and they restored to us frequent communion who spent their strength and life in preaching the Godhead and Atonement, the grace and love of our Lord Jesus Christ, in an unbelieving and cold-hearted generation. It is, therefore, not only as a witness to doctrine, but as a rule of devotion, that we are charged to restore the frequent celebration of the Holy Sacrament.

Nothing so embodies and enforces our preaching ; though men will not hear, they cannot choose but see. Appeals to conscience, which fall light when the altar is unprepared, descend with a tenfold force when it visibly proclaims that "all things are now ready." The experience of our pastoral ministry is enough to make us feel the truth and reality of this fact ; and besides, frequent administration of the Holy Communion is a means not only of awakening and instructing the conscience to the duty of communicating, but of preparing our people to communicate worthily. It is the most certain and searching way of testing and convicting the careless and unworthy communicant. So far from truth is it that unfrequent administration produces reverence, we may be sure that it rather produces strangeness, coldness,

a confused and unintelligent feeling of distance, difficulty, and misgiving, little akin to contrition, lowliness and faith.

I do not mean that people should be urged at all times and at all hazards to communicate—far from it—but that the Holy Sacrament should be always before their eyes to invite and to repress them, to draw and to put them back, to hold out to them a continual test of fitness which a watchful pastor will know how to handle and to apply.

It is much to be feared that they often mistake what is true preparation for Holy Communion. It does not mean an occasional and transient state of better thoughts and more serious feelings—intervals at variance with the tone of their habitual life; but a continual and sustained state of fitness in which, as with a certain prelude of recollection, they would not fear to die, so with the same they would not fear to draw near to the presence of their Lord. It is much to be feared that unfrequent communicants dispense themselves from this habitual preparation, thereby living in a continual unfitness both for communion and for death, and also rendering most dubious the sufficiency of their occasional preparation for the Holy Sacrament.

What parish priest does not know the perceptible difference of relation in which he feels to stand to those who are and those who are not communicants? How sensibly different is the condition of their homes and households: how manifest is this difference in the life of the whole flock, in the peace, charity, and

order of a parish, and above all in the devotion and worship of the parish church ?

As a rule we may say, according to the number of communicants, so will a flock be, and according to the frequency of communion so will be both their number and their devotion.

The daily communion of the first Christians did not decline until the coldness of a worldlier Christianity came upon the Church. Then it became necessary for the Church to enact canons of obligation to enforce that which the free love of Christians to their Lord had sufficed to ensure. It was ordered by some councils that every Christian should communicate three times, or once at least in the year, meaning that to fail to communicate was to fall from fellowship with Christ.

Such is the meaning of our own precept that "every parishioner shall communicate three times a year at least, of which Easter shall be one." It is a sad sign that this which the Church has fixed on as the least, many take as the most they need to do, and the majority do not at all.

It is a part of the churchwardens' office to take note whether this precept is fulfilled ; and they are ordered to present all who fail to fulfil it. I am not now desiring the restoration of this particular rule of discipline ; but I would point out that the intention of it is good and binding still ; namely, that we should never rest from our pastoral care and spiritual advice until every confirmed person in our parish, being worthy, shall,

three times in every year at least, partake of the Holy Sacrament.

But, for this, a more frequent celebration will be necessary. To give all persons (of whom many cannot be present at the same time) an opportunity of communicating, a steady increase of frequency in offering to them the Holy Sacrament is required. The gradual measure of this increased frequency will be determined by local reasons. The end being in view, the means will readily follow and proportion themselves.

And in this, my Reverend Brethren, we shall find our own abundant reward. In no sense are the words more divinely true, that "they who minister about holy things live of the sacrifice, and they who wait at the altar are partakers with the altar."\* Happy for us, what others can approach only from time to time, is always ours.

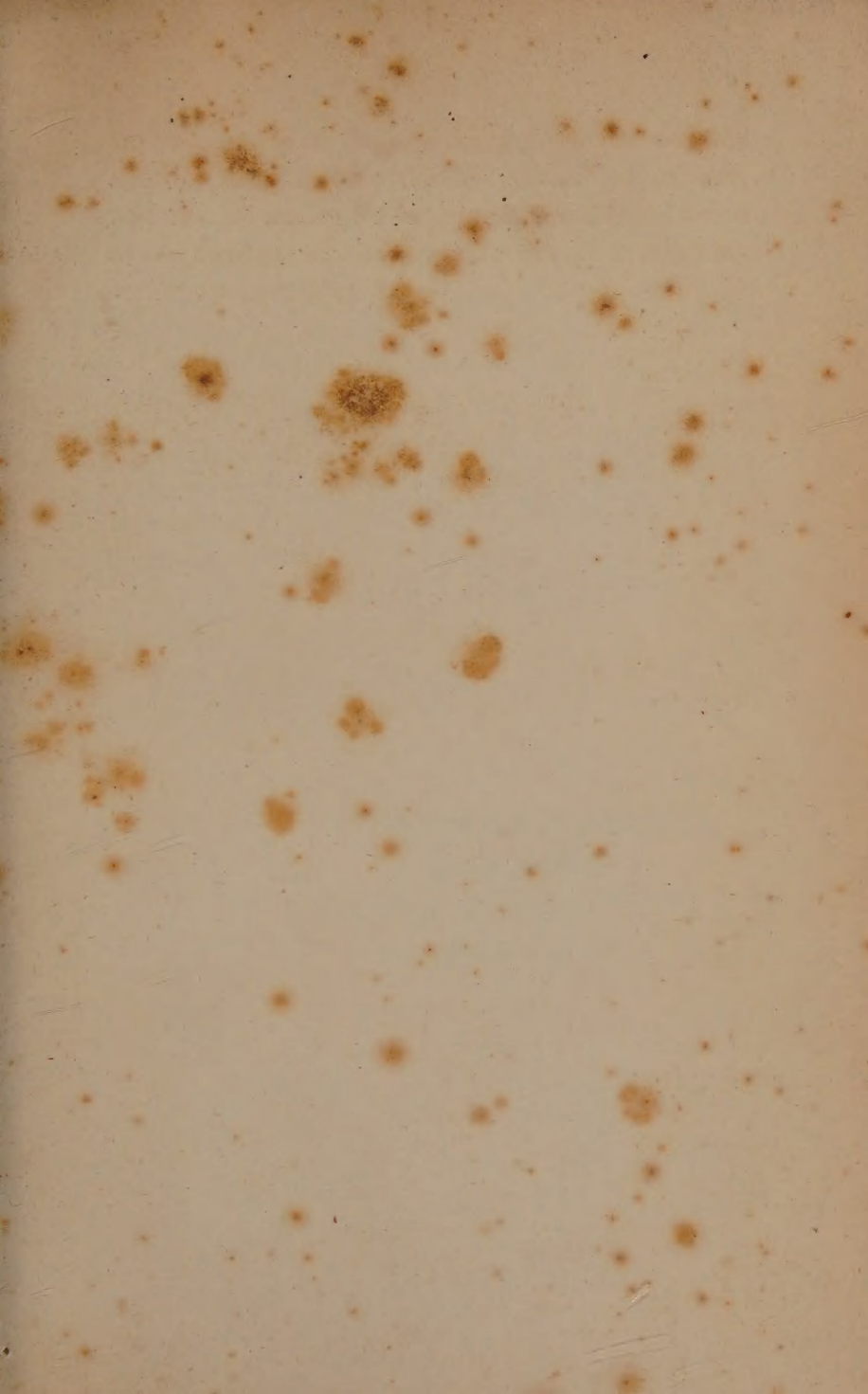
This is our true home and rest, and here from all the jars and conflicts of the world we have our shelter and retreat. There is something in the fret and fever of a secular life, even in the secular aspect and working of the Church, which saddens, wears, and wearies. The contentions, suspicions, jealousies of the world, are a discipline of thorns: good and wholesome to drive us within the sanctuary of God. There all is calm, because all is eternal. In the world there stands the Church, the only unchanging home, and in the

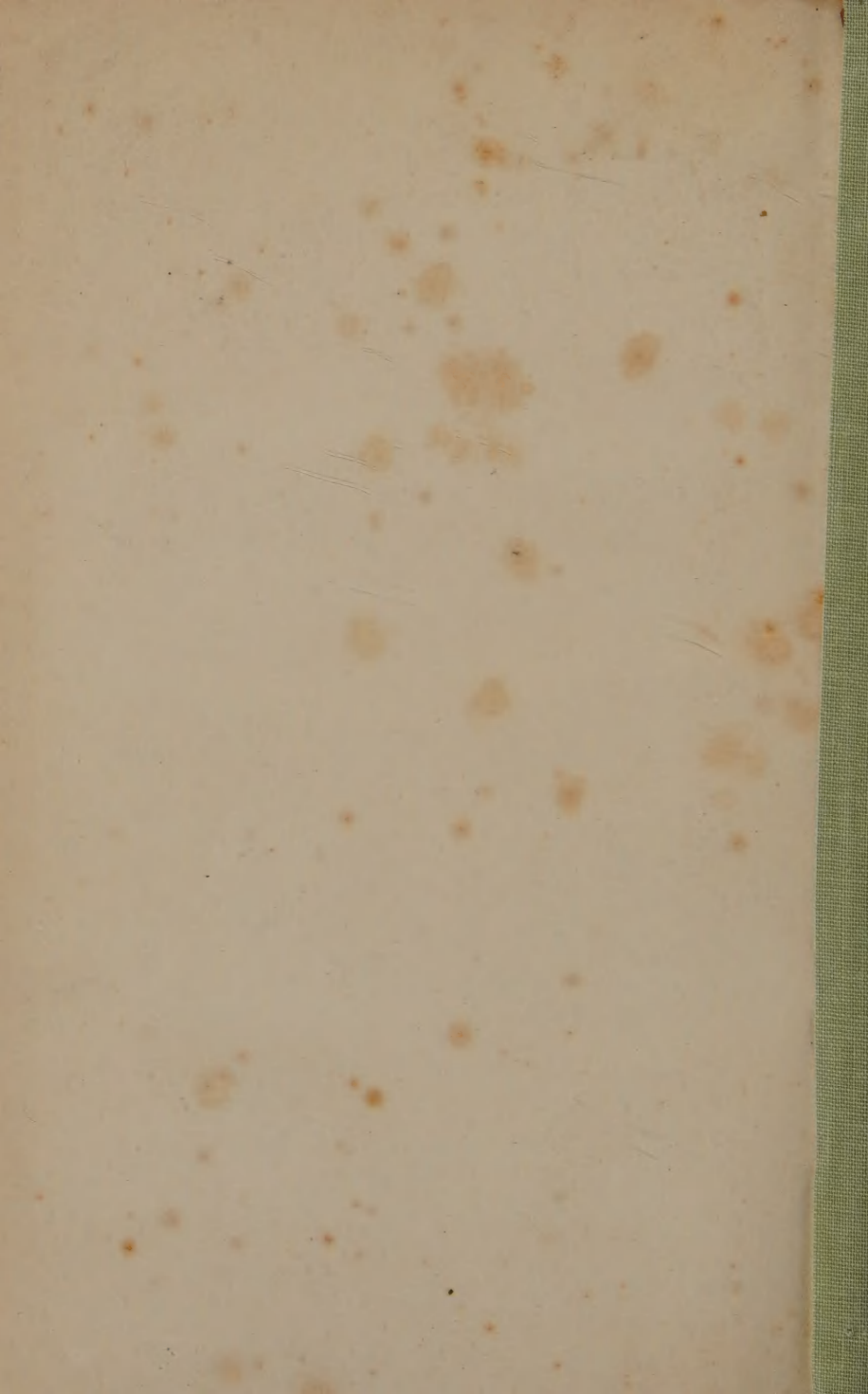
\* 1 Cor. ix. 13.



Church the Altar, the beginning of our rest and the steps of our Master's throne. There let us live, and in that service let us pray that we, being found at His coming, may be counted "worthy to stand before the Son of Man."

THE HISTORY OF THE  
CITY OF BOSTON  
FROM THE FIRST SETTLEMENT  
TO THE PRESENT TIME  
BY  
JOHN B. BOWEN  
VOLUME I  
PUBLISHED BY  
J. B. BOWEN  
1845





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